THE LIFE OF *RICHARD PHILLIPS*,

The BAPTIST PREACHER,

Who was Tried and Caſt at *Ryegate*, *April* 26, 1750.

For BLASPHEMY, &c.

CONTAINING,

His extraordinary Behaviour when an *Infant*, to the Death of his Parents;

The *cruel Uſage* he received from his Uncle and his Maſter, on Account of his *Religion*;

The *ſurprizing Manner* of his *Converſion*;

His falling again into Sin, and his Recovery.

With *many remarkable Judgments* on his *Enemies*.

Taken from his own Mouth in the New Jail, *Southwark*.

LONDON:

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THE LIFE OF *RICHARD PHILLIPS.*

I *RICHARD PHILLIPS*, born in *Phœnix-ſtreet*, in the then Hamlet, now Pariſh, of *Bethnal Green*, on the 29th of *Sept.* 1707, of Parents of unblemiſhed Reputation; my Father a Member of the Church of *England*, a Weaver by Trade, and had the Honour to weave the Cloaths in which Queen *Mary*, the Conſort of King *William* the Third, was crowned, whilſt an Apprentice; and my Mother a *Particular Baptiſt*, at whoſe Requeſt I was not baptiſed in my Infancy. They brought me up the Fear of God, and inſtructed me in the Principles of Morality; from which Principles, human Infirmities excepted, I never ſince deviated. I have been afflicted with great Misfortunes from my Birth; for though I could walk alone at nine Months old, yet by Diſeaſes I was unable to continue my Feet till I was

near ſix; before which Time I could read my Mother Tongue diſtinct and well; and when my Relations Children were gathered round me in the Houſe, I was wont to read divers religious Books to them; and when they asked me what Trade I would be? I told them, *a Preachman.*

When I was about ſeven Years old, my Parents removed to *Spicer-ſtreet*, in the ſame Hamlet, where we had a pleaſant Garden before the Door, which had a long Paſſage, paled in between other Gardens. I was one Day forbid to go out of the Garden, but had diſobeyed, when a mad Dog ſeized me as I was going out of the Garden-Door, and catched Hold of a flapped Hat I then wore, dragging me quite along the Paſſage; but the Neighbours, hunting the Dog away, he did me no Miſchief, but ſeized on a Girl of my Age, *Elizabeth Phene* by Name, who inſtantly ran mad, and was ſeveral Months before ſhe was cured. After that, in the ſame Year, I was ſo remarkable, that I was ſent for to a Maſter Weaver's in *Spittle-ſtreet*, in order to diſcourſe on the Mode and Subject of Baptiſm; when I far exceeded the Expectations of my Hearers, though as yet I did not ſavingly know the Lord: But ſoon afterwards hearing a Sermon by Mr. *Toms*, a Baptiſt Preacher, at *Devonſhire-ſquare* Meeting-Houſe, from theſe Words in *Galatians*, *I do not fruſtrate the Grace of God; but if Righteouſneſs come by the Law, then Chriſt is dead in vain*; it made ſo ſtrong an Impreſſion on my youthful Mind, that I applied myſelf to reading the Scrip-

Scriptures again, and underſtood them in a much clearer Light than I was wont to do, particularly in the Point of Juſtification.

When I was eight Years of Age, my Father took much Pains to inſtruct me in the Principles of the Church of *England*, particularly the *Athanaſian* and *Nicene* Creed, which even in thoſe Years of Childhood I had an utter Averſion to, thinking it impoſſible the Doctrine there laid down could be at all conſiſtent with Reaſon or Scripture: To which he then replied, You Dog, if you are an Anabaptiſt I'll murder you. But I perſiſting, declared, That when I came, through God's Help a meet Subject, I would be baptiſed by Immerſion. I had a Grandmother by my Mother's Side, who was a *Seventh-day Baptiſt*, of ſingular Piety, and lived with us in the Houſe. She often prayed for me, and took extraordinary Care I ſhould not converſe with Children in the Street, and thereby prevented my contracting vicious Habits in my Infancy, never ſuffering me to go out of the Houſe or Garden to play.

At nine Years of Age, my Grandmother exhorted me earneſtly to repent of my youthful Sins, telling me, There were little Graves as well as great ones; and it was impoſſible for me to be ſaved, without being regenerated and born again. Which had this Effect, that the more I ſtrove, the more I found myſelf unable to follow her Advice, through the general Corruption of Nature by Original Sin.

When I was ten Years and a half old it pleaſed God to take my Mother, to my inexpreſſible

preſſible Grief, for ſhe was my beſt Friend, ſave my Grandmother, I had in this World. My Father had ſo great an Averſion to my Mother's Opinion in Religion, that ſhe underwent conſtant and ſevere Perſecutions from him, which I believe occaſioned her Death; which ſo affected him, nevertheleſs, he would go to her Grave ſeveral Times in a Day, and in the bittereſt Agonies of Soul lament her Loſs. Soon after this he went to Sea, and according to the beſt Information I could get, died before he reached *Graveſend*. I was then left in the Care of my Mother's Brother, and my Grandmother, who died within eleven Months after, leaving this verbal Will before Witneſſes, 'That my Uncle ſhould give me 'in to the Value of Twenty Pounds of her 'Effects; and earneſtly requeſted him on her 'Death-Bed, not to wrong me, an helpleſs 'Orphan.' To which he replied, with Tears in his Eyes, 'He would rather add, than di-'miniſh, as he ſhould anſwer to God at the 'Day of Judgment.' He ſoon after married a worthleſs Servant, who uſed me with uncommon Cruelty, as will appear in the Sequel.

Between twelve and thirteen Years of Age, I was taught to weave Poplins, Crapes, *&c.* by my Uncle, and was ſoon able to weave a Piece in a Week, which came to ſeven Shillings: But my Uncle and his new Bride were continually taking Pleaſure, and neglected all manner of Buſineſs; ſo that at length he had not only ſpent what his Mother left him, but alſo what ſhe had left me, and ran in debt conſiderably. During all this Time I was uſed

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more like a Dog than a Chriſtian: If perchance I had miſſed my Hour of Riſing, he would come up Stairs with a Rope in his Hand, a Knot tied at the End of it, and beat me moſt unmercifully as I was naked in Bed; he would take Handfuls of Hair off my Head, both in Bed, and while I was at my Loom. When I aroſe in the Morning I was obliged, by my new Aunt, to ſcour her Irons, fetch her Water, and ſpend much Time going on Errands, which, if I refuſed, telling her it was impoſſible to do that and my Taſk too, ſhe would throw me down, kneel on my Breaſt and Stomach, and tear my Hair by Handfuls off my Head. In this diſmal Situation I often reflected on the Captivity of the Children of *Iſrael*, under their cruel Task-Maſters, and truſted in the ſame God to deliver me. Though I cannot help owning, the barbarous Treatment I received put me ſo far in the Power of *Satan*, that I was often tempted to deſtroy myſelf; but ſo great was God's Mercy, that when I could not recollect any Paſſage of Scripture to ſtrengthen me, I have often received Promiſes of Deliverance. Theſe Events began to alarm me concerning my future State: However, my Afflictions daily encreaſed, as my Uncle and Aunt grew poorer, and it came to that terrible Criſis at laſt, that I had not a clean Shirt in three Weeks, had no Shoes to my Feet, though I conſtantly wove my Piece *per* Week of ſeven Shillings, and lay half a Year in the ſame Sheets, inſomuch that the Bed I lay on was overrun with Maggots.

I was turned of my thirteenth Year, when my Uncle told me, if I would ſtay he would bind me Apprentice to him when I was fourteen, and make me a Freeman of *London*, which I abſolutely refuſed. I then made Application to my Grandmother's Siſter's Huſband (who was a Witneſs to my Grandmother's Will) he commiſerated my unhappy Circumſtances, and asked me, whether I could not find a Maſter to take me Apprentice, but at this Time did nothing more. So I returned to my Uncle, and asked him him for a Pair of Shoes, telling him it was impoſſible to do his Buſineſs without. Upon which he directed me to Mr. *John Pickee*, in *Brick-lane*, where I was ordered to ask for a Pair of Shoes for myſelf, and another for my Uncle, who ſaid he would pay for them when he came that Way. While I was at the Shoemaker's, I gave him an Account of my Sufferings, wherewith he was greatly moved, and ſeemed to have an extraordinary Liking to me; he asked me if I was willing to be of his Trade, and ſaid he would take me Apprentice if I would come to him. I readily complied with his Offer, and thanked him kindly. I returned to my Uncle with the Shoes, and told him, as I was very ill uſed by them, had found a Man to take me Apprentice, and hoped he would give four or five Pounds with me, as he had Money of mine in his Hands. My Uncle was very much againſt my leaving him, but I was determined at all Events, as ſuch an Opportunity had fell in my Way, to embrace it. My Uncle, finding me reſolute, at laſt conſented, and promiſed

miſed to give Mr. *Pickee* four Pounds on the Expiration of the Month's Trial. He borrowed a Crown of him, ſaying Money was ſhort with him, and he would pay him the Crown, and pay him for the Shoes, when he paid him the four Pounds, which was accordingly agreed on. This was on the *Thurſday* before *Eaſter*, and the next Night he left his Habitation privately. I was now left in the Houſe of a Stranger, who was under no Obligation to provide for me. He began to look coldly on me, finding there was no Probability of being paid the Money promiſed by my Uncle. He asked me, if I had no Friend to apply to, who would pay the Money; and ſaid he would keep me a Quarter of a Year, rather than I ſhould be expoſed to Want and Miſery. To which I anſwered, I had but two, one was my great Uncle aforementioned, and a great Aunt by my Father's Side, whoſe Name was *Caudle*, and lived in *Wood's Cloſe*, *Clerkenwell*. He immediately ordered me to go to them. I accordingly went to them, and as I was going in great Sorrow of Heart, the following Paſſage in Scripture occurred to my Mind, *When thy Father and Mother forſake thee, the Lord ſhall take thee up*; (though as yet I did not know the Lord ſavingly) which miniſtred great Comfort to me in my Affliction. This Paſſage of Scripture was preſently verified to me; for, contrary to my Expectation, my great Uncle and Aunt became Father and Mother, immediately complied with my Maſter's Terms, cloathed me well, and bound me Apprentice.

My Maſter being a Preſbyterian, I deſired Liberty of Conſcience, that I might attend Divine Service at Mr. *Mullenor*'s Meeting, a Baptiſt Preacher, to which he readily agreed; but in leſs than a Fortnight's Time he fled from his Agreement, which cauſed much Uneaſineſs; I being reſolved to have that Liberty of Conſcience granted me which we agreed for, and he obſtinately refuſing me. The *Sunday* following he ordered me to go to Mr. *Groſvenor*'s in *Grosby-ſquare*, *Biſhopſgate-ſtreet*, and he would follow me. I replied, I would go to Mr. *Mallenor*'s; he bad me do that at my Peril; I told him I would at the Hazard of my Life. He accordingly followed me at a Diſtance, though I could not perceive him. When I was going to turn into *Petty-France*, I received a violent Blow with a Cane, not knowing from whence it came; I turned about, and ſaw it was my Maſter, who informed the Populace I was about to run away from him, though he knew to the contrary. The People believing him, I was obliged to go with him to Mr. *Groſvenor*'s contrary to my Inclination. As I was going I told him, Though he obliged me to go, I would not hear a Word of their Doctrine; and I was as good as my Word, for I ſtopped my Ears with my Fingers, and wept during the whole Service.

I was now juſt turned of fourteen, and bound 'Prentice according to the City Terms, to entitle me to the Freedoms, being bound before by private Indenture. The Day after we diſputed ſtrongly concerning my Agreement before I was firſt bound; and amongſt other

Things, I told him I would appeal to the Chamberlain for Juſtice; and rather than go with him, I would go to Church, though I abhorred both Perſuaſions. I then went to Mr. *Mullenor*'s for ſeveral Sundays together. About this Time my Miſtreſs was brought to Bed, and Dr. *Harris*, of *Crutched-Friars*, was ſent for to chriſten the Child, when I was the whole Subject of their Diſcourſe before and after. My Maſter, at Dr. *Harris*'s Requeſt, ordered me to attend the Chriſtening, to which I made this Reply, *Sir, if I join with you in Prayer on this Occaſion, I ſhall be Partaker of your evil Deeds, it being a Matter of Conſcience to me; I cannot obey your Command on any Conſideration; it is true I'm your Servant in all worldly Affairs ſo far as is conſiſtent with Honeſty and Juſtice; but in religious Matters I own no Maſter but Chriſt, and him only will I obey.* When the Chriſtening was over, I was ordered up Stairs, and was placed near the Doctor, with a Glaſs of Wine before me, who diſcourſed with me in the following Manner: *Young Man, I underſtand by your Maſter you are well acquainted with the Scripture, and therefore I hope will ſtt conſider the Duty you owe your Maſter as a Servant.* I anſwered, *Sir, my Maſter is preſent, I appeal to him whether he can charge me with any Immorality in my Station; and I deſire to know of you, Sir, what Part of Scripture will juſtify you in this Proceeding, ſeeing you have not done the Will of God, but of Man.* After a long Diſpute with the Doctor, I told him how my Maſter had uſed me, becauſe I would not attend him to Divine Service; at which he

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was much aſtoniſhed; ſaid he was ſorry to hear it, being contrary to the Rules of Chriſtianity, and that he would do all in his Power to prevent my being treated ſo for the future, and diſmiſſed me. As the Doctor was going home, he ſhook Hands with me, and ſaid, he had prevailed on my Maſter never to perſecute me for Conſcience Sake any more.

Soon after this, being turned of fifteen, as I conſtantly attended Divine Service on the Lord's Day four Times, and made it my Study at all Times (when my Maſter's Buſineſs did not require my Attendance) to extract Truth from Religious Books of all kinds, I began to deſpair of God's Mercy for the manifold Sins I had committed, which appeared to me numberleſs as the Stars, not knowing, as yet, the true Cauſe of all my Anxiety, Original Sin.

In this deſponding Condition I remained till I was above ſixteen, when my Diſeaſe of Mind increaſed exceedingly, and I was wholly abandoned to Deſpair, being unfit for the Service of God, or Man; inſomuch that I took no Food by Day, nor Sleep by Night, but wept in exceeding Bitterneſs of Soul, and feared to cloſe my Eyes in Sin, leſt I ſhould wake in Hell: All which Time I earneſtly prayed to God to make himſelf known to me, and releaſe me from thoſe dreadful Apprehenſions. One Lord's Lord's Day in particular, ſomewhat after One o'clock, I went into a Hayloft at the farther End of the Yard to to pray; and when Dinner was over, I having forgot to draw a ſufficient Quantity of

Beer

Beer for my Master's Table, he took much Pains to find me out; and though he found me on my Knees, imploring God to ease my troubled Conscience, he dragged me backwards by my Hair, saying, I could be no Servant of God, and neglect his Table. —— Soon after this, on the 11th of *October* following, the Lord manifested himself to me in the following Manner, as I was at Work:

He gave me many Promises, and the first was this, *I will love them that love me, and that seek me early shall find me.* Prov. xvi. 6. The next was, *All the Promises of God are Yea and Amen in Christ Jesus, in the Glory of God the Father.* With many more Promises too tedious here to mention. —— I then saw, as it were, in a Vision, the Heavens open, and *Jesus* at the Right Hand of God, saying, *Spare him from going down to the Pit, for I have found a Ransom for him.* — From thence I date my effectual Calling and Regeneration: Despair fled from me, and my Soul resumed its wonted Calmness. My Master instantly perceived an Alteration in my Temper and Deportment. The next Day, being the Lord's Day, my Master was taken ill, and would have persuaded me to go to Mr. *Grosvenor*'s Meeting aforesaid, but I refused, and went to Mr. *Mullenor*'s, who preached from the following Text, *Behold an Israelite indeed, in whom there is no Guile.* While he was pronouncing these Words, I had Faith given me to behold that I was in Christ, cloathed with his Righteousness, and, consequently, acquitted of all Guile, which gave me great Comfort

fort and Satisfaction, upon a ſure Foundation. In the *March* following I propounded to give in my Experience, in order to be baptized in that Church. From the Time of my Converſion to the Time of my Baptiſm, I endured a great Fight of Afflictions, from Temptations within, and Perſecutions from my Maſter and moſt of the carnal Neighbours. I with much Difficulty obtained Leave from my Maſter to be baptized on a Week Day. Before I went down into the Water, I had this Idea of the Ordinance, That as I was to go down into that Water, and lie down therein, and riſe up again; ſo it figured out the Death, Burial, and Reſurrection of Chriſt for my Sins, and for my Sake; and as the Effect of this, I ſhould walk henceforth in Newneſs of Life, by the Influence of Divine Grace. The next Lord's Day I was admitted a Member of that Church, and partaked with them of the Ordinance of the Lord's Supper, and walked in Fellowſhip with this Church four or five Years.

When I was upwards of twenty Years of Age, I heard Mr. *Hall* preach from theſe Words; *A Seed ſhall ſerve him, and it ſhall be accounted unto him for a Generation*; which gave me ſome glimmering Light into the Doctrine of Perſonal Election, and alſo unſpeakable Comfort that I was one of God's choſen. I being reſolved to pin my Faith on no Man's Sleeve, was continually ſearching the Scriptures, and found, according to the Rule of the Law of God, there was no other Sabbath but the Seventh Day; and my Conſcience being very tender, though I was an Apprentice,

I could not do any Manner of Work from the Time of the Sun's Setting on the *Friday* Night, till the Sun's Setting at the End of the Seventh Day, which cauſed a great Conteſt between me and my Maſter. He then began to conſult with me how it might be brought about that I ſhould keep the Seventh Day, without prejudicing him; when a blind Gentleman hearing of it, told my Maſter it was a dreadful Thing to force Conſcience, and therefore asked my Maſter what Damage he ſuſtained by my not working on the Seventh Day; ſaying, he would pay any thing in Reaſon for that Indulgence three Months to come: and it being Market-Day, he charged 3*s.* 6*d.* a Day, in which Time he thought a Way might be found out to make it eaſy to both Parties. From thence forward I kept the Seventh Day as the Sabbath a little more than a Year, with ſuch Strictneſs, that I would not pay for a Pint of Beer drawn on that Day, or lay in a Bed made in the Time of Sabbath, nor take any Pleaſure, or do any Sort of Buſineſs. When the three Months was expired that the blind Gentleman paid 3*s.* 6*d.* for every Sabbath Day, Application was made to one Mr. *Davis*, a ſtrict *Seventh Day* Gentleman, then living at *Highgate*, and my great Uncle aforeſaid, who raiſed between them nine Pounds a Satisfaction to my Maſter for the Sabbaths.

One Seventh Day in the Afternoon as I was hearing the Word from ——————, he dropped the following Words, *They that truſt to the Righteouſneſs of Chriſt for Salvation, truſt to a broken Staff*, which gave me ſuch Diſguſt (being

ing always stedfast in the Doctrine of Justification by Christ from seven Years old) that I was quite astonished, and resolved never to sit under such Ministry. But being to attend them next Sabbath at the Lord's Supper, I resolved to know whether our Pastor held that Doctrine, or not. I therefore went on the *Tuesday* following to the Pastor's House, and told him, I had observed last Sabbath Day in the Afternoon Mr. ——— said, *They that trust to the Righteousness of Christ for Salvation, trust to a broken Staff*; and asked him whether that was his Way of thinking? He answered, Richard, *the old* Calvinistical *Preachers used to preach the Doctrine of Justification by Christ, but the young Ones do not so; be you good and holy, and live a good Life, and you need not fear going to Heaven.* As I knew this not be true, I was very uneasy, and went away resolving never to go there again.

At the Return of the Sabbath, I began to consider where to spend the Day, which I did in Reading and Praying at Home. However I was greatly perplexed in Mind; but the next Day I determined to hear the Word from Dr. *Guise* in *New Broad-street.* On my Way thither, I met Mr. *Harper,* Deacon of the Seventh Day Church, who shook Hands with me, and asked me how I did, and why I was not with him the Day before, saying, He supposed I had broke the Sabbath, and been at Work: I told him I had not, but should never go there again, and so proceeded to Dr. *Guise*'s, whose Sermon happening to suit my present

preſent Caſe, it gave me great Comfort. What induced to go to Dr. *Guiſe's* was the following Paſſage of Scripture often occurring to my Mind, with uncommon Power and Sweetneſs, *Let no Man judge you in Meats, or in Drinks, or of the Sabbath Days, for the Body is of Chriſt.* At which I ſaid to myſelf, 'Farewell Seventh Day Sab-'baths, and *Arminian* Doctrine, for now the Lord 'hath ſet me free.'

I was at a great Loſs where to fix for a conſtancy, for I could hear no Preachers but were inconſiſtent in their doctrine. In ſhort I left off hearing the Word, reading and praying, a whole year, and gave myſelf up to pleaſure, but was never profane. Towards the end of that year I happened to carry a burden too weighty for me, which occaſioned a violent ſtrain that laid me up a month, and I thought it would have coſt me my life, and I was in great trouble of mind concerning my future ſtate. Soon after I recovered, one Sunday morning I looked over a perſon's ſhoulder who was reading a book called, *A Treatiſe on Juſtification*; and the firſt words I caſt my eyes on were theſe, *I have put away thine iniquity, thou ſhalt not die*; which pierced me to the heart; I diſſolved in tears of penitence, and fell down to prayers, ſaying, *Lord, let me not deceive myſelf with regard to my future ſtate, or take comfort if it belongs not to me.* Immediately, the word of the Lord came unto me, ſaying, *Thou art all fair my love, and there is no ſpot in thee.* From which I conceived, originial ſin to be the cauſe of my tranſgreſſions; and that I was complete in Chriſt, now received by faith; in

which perſuaſion I have ever ſince lived, and hope to remain till death.

I was near 21 years old when I married, ſince which time I have had ſeveral children, none of which I ever ſuffered to be chriſtened, at 24 I was engaged, from the following paſſage of ſcripture often occurring to me, to enter into the work of the miniſtry, *For neceſſity is laid upon me, and woe be to me if I ſpread not the goſpel*; and other ſuch texts; ſo that I may ſay, *his word was like a fire in my bones*; and it was impoſſible to withſtand this call. At this time I was in good buſineſs as a ſhoemaker in *Spittlefields*, but when I became a preacher I loſt the good will of my cuſtomers, and with them my bread: the people who attended my miniſtry were poor, and conſequently unable to ſupport me, which made my ſufferings intollerable. However, with the aſſiſtance of ſome friends I got a houſe in *Spittlefields* licenſed for a Baptiſt meetinghouſe, at the cloſe of the year 1728. Soon after this I happened to get the better of a Muggletonian in diſpute, which ſo irritated him that he procured a party to the amount of 200, who raiſed a diſturbance in the meetinghouſe the Sunday following; and tho' I got the aſſiſtance of ſome peace officers, yet I was oblig'd to deſiſt preaching for that time. The next day one of the ringleaders came to my houſe, beat and abuſed my wife and myſelf, and broke many of my goods to pieces; however I got the villain ſecured, and carried him before juſtice *Wood* in *Spittlefields*, who was about ſending him to *Newgate*, but I deſired he might be diſcharged, provided he, or his party would not diſturb me any more. He was not gone out of the

the room before a man ſwore I would not have my children baptized, becauſe it was *marking them with the image of the beaſt*: and another that I ſaid *all the Clergymen of the Church of* England *were damned.* The laſt of theſe affidavits was abſolutely falſe, for theſe were my words, *Prieſts and people of all denominations who were not regenerate, would certainly be damned.* Which I thus prove, *Except a man be born again he cannot enter the kingdom of God.* John iii. 3. and I quoted many places of Scripture to prove the ſame. My enemies had their ends for the Juſtice was much incenſed againſt me, but a Clergyman's wife and ſeveral people of reputation appearing for me, I was diſmiſſed. As I was going home I was greatly abuſed by the mob, who threw ſtones, ſticks. &c at me, but as K. *William*, of immortal memory was wont to ſay 'Every bullet had its commiſſion from Heaven, ſo not one of theſe was ſuffered to touch me. This Affair made me very popular, and I was ſoon after ſent for to *South Mims*, *Middleſex*, where I preached in the houſe of Mr. *John Nicholls*, (a gentleman of extraordinory piety, from 1731 to 1744, with great ſucceſs, and was very inſtrumental in converting ſinners, , and brought many to *Hackney* and other places near *London*, there being no conveniency there. I was now greatly eſteemed by People of the beſt Repute in *Hertfordſhire*, and at their Requeſt preached in ſeveral Parts of the County, always in licenſed Houſes, and never in the Fields, as has been falſeſly reported to the World. During the Winter Seaſon one *Thomas Briden* preached for me in the Country, and I preached at my own Houſe in *Southwark*, where

I was alſo inſtrumental in the Converſion of many, and baptized all my conſtant Hearers, who incorporated themſelves into a Church State, and choſe me their Paſtor. I had ſeveral conſiderable Offers made me, particularly one in *Hampſhire*, of 80 *l* a Year, if I would baptize Children, but I always refuſed them, as being contrary to the Dictates of my Conſcience, I was once ſent for to *Canterbury* among People of my own Perſuaſion, where I went for ſome time, but could not prevail with myſelf to ſtay from my Friends in *London* and *Hertfordſhire* long, and ſo I left *Canterbury*, tho' I had great Encouragement.

With Leave of my Friends I preach'd three Months in *Ratcliff-Street*, *Ratcliff Highway*, to an Independant Congregation, and had upwards of 300 People at an Evening Lecture, at which Place the following Event happened. A certain baſe Fellow took a Pane of Glaſs out of a Window in the back Yard, and threw in a Cracker, which ſo ſurprized a Lady with Child, that ſhe immediately miſcarried. We were informed by the Neighbours, that the Fellow took Water directly at *Execution-Dock*, and was drowned as he was croſſing the Water.

One Day, a Woman in Liquor had fallen from a Cauſeway and I helped her up, when two Men riding by reproach'd me with having a Woman, which they reported to my Friends in the Conntry. who believed them not, as they were profane People. The two Men were taken ill the next Day, and died in two Days after.

About the ſame Time another extraordinary Affair happened. A Man who kept a Publick Houſe, the Sign of the *Black-Boy* in the Town

of

of *Barnet*, uſed often to meet me as I was going to Preach, and jeeringly aſk'd me to eat and drink with him. One Day, as he was more than ordinary full of Scoff and Deriſion, inſomuch, that I could hardly paſs him, and at that Time he was very hearty and Strong; but when I went to that Town on the *Sunday* following, I was inform'd he fell down dead in his own Houſe, and was buried the *Thurſday* following. Some of my Enemies have been executed, others drowned, others died ſuddenly; and in ſhort, hardly any of them have eſcaped Tokens of Divine Diſpleaſure. And my Comfort is, that I have no Hand in the Deſtruction of my Enemies. *Vengeance is mine, ſaith the Lord, I will repay; and again the Lord will judge his People.*

I have been ſo unhappy during the Courſe of Life, to have been groſly miſrepreſented, both in my Words and Actions; and what grieves me moſt is, People of my Perſuaſion have been Induſtrious in propagating Falſhoods to my Prejudice; and chiefly for the following Reaſons.

Firſt, my Uncle has uſed me ill, on Account of my complaining of the Wrongs he did me when under his Care. Secondly, my Maſter has been my Enemy, becauſe I bore Teſtimonny againſt *Preſbyterianiſm.*

Thirdly, the Church to which I firſt belong'd, tho' they gave me an honourable Diſmiſſion, yet were my private Enemies on that Account, only the Seventh Day Baptiſts, had it been in their Power would have put me to Death, for no other Reaſon than that of leaving them. The Board of Baptiſt Miniſters were my inveterate Enemies for the following Reaſons, becauſe I

was

was poor in worldly Effects, as was my Maſter *Chriſt*. But they as well as the greater Part of the World, have a great Averſion to Poverty, and ſeldom care to encourage a poor Preacher, let his ſpiritual Qualifications be ever ſo extraordinary. And tho' they profeſs themſelves Encouragers of Gifted Men without human Literature, yet the Church of *Rome* itſelf, cannot be greater Perſecutors of them, than they themſelves, except they are rich. Another Cauſe of their Reſentmen is, becauſe I do in all Things, as they do in the Point of *Baptiſm*, make the Scripture the Rule of my Faith, without ſubmitting to human Traditions: and that the following are no more than ſuch. I will appeal to the *Scripture* and their own Conſciences, except they are blinded with *Bigottry*. 1. *That there are three exiſting Perſons in one Divine Unity.* If ſo, it muſt be by the Rule of *Multiplication*, and they may make three Hundred by the ſame Rule. 2. *That there are two Natures exiſting in* Chriſt, *and yet but one Perſon.* The *Scripture* and right Reaſon demonſtrate a *Union* of Perſons, but not a *Union* of two Natures in one Perſon; for to me it is monſtrous! and theſe are the material Reaſons I did not apply to them for Encouragement as a Preacher; well knowing I muſt aſſuredly be rejected by People of ſuch corrupt Principles. And in my humble Opinion, Errors in Principle are infinitely worſe than Errors in Practice. 4. *The Eternity of Hell's Torments*, which I take to be no more than Bugbears invented by *Romiſh* Prieſts, to frighten Children in Religion; for ſuch they muſt be, I think, who believe ſuch cruel Doctrine. Theſe are abominable

minable Traditions, and no where to be found in *Scripture*, which, as I have before affirm'd, ſhall be my only Guide throughout this tranſitory Life.

I have alſo gain'd their Diſpleaſure by remarking their abſur'd Practices in Religion. After they have preach'd Abſolute and unconditional Grace in their Sermons, they have contradicted it by offering Chriſt to Sinners in their Application; and when they have preach'd Juſtification by Chriſt alone, they frequently bring in the Actions of Men as a Qualification for Salvation, whereas it appears from ſcripture that good works are the fruit of the ſpirit, a proof of our election and an ornament to the chriſtian religion. Again, they oft n preach the doctrine of the all ſufficiency of the ſpirit of god to fit men for the miniſterial office, and yet many of their ſermons are no more than collections from other mens works, and very often the very identical ſermons have been preached before verbatim. In ſhort, I know no ſet of men in the world whoſe words and actions differ ſo widely, they are the ſort of people who, chriſt ſays, lay heavy *Burdens upon the people yet are unwilling to touch one of them with the leaſt of their fingers.*

But to conclude, ſince the Death of my Friend, *Mr. John Nicholls* (who died on midſummer Day in the Year 1744) and others of my principal friends at *Mims*, I have been conſtrain'd to follow my buſineſs of *Shoe-making* for ſuſtenance, tho' I continued preaching, which far from being any profit to me, has coſt me many pounds, which I do not repent, for had I ever ſo great a fortune I would willingly beſtow it all in the glorious

Cauſe

Cauſe of *Chriſt* and *Truth*, nor do I account life or liberty ſo dear to me as the accompliſhing the work of the miniſtry, which I have received of the *lord*; and ſince I have been 24 years of age I have never doubted 5 minutes together, concerning my *eternal happineſs* and I truſt thro' grace I never ſhall again.

It is reported I am addicted to *ſwearing*, *drunkenneſs* and the *love of women*, but I can affirm with a ſafe conſcience, that from my childhood I never was addicted to ſwearing in common diſcourſe, tho' I do not deny but as I have had ſome family quarrels lately, I have in the heat of paſſion let fall ſome unguarded expreſſions, which have been greatly exaggerated by my enemies. I cannot ſay I never was intoxicated at all, for it was at thoſe times only I made uſe of thoſe ſad expreſſions, and for which I have often humbled myſelf before God, as in duſt and aſhes, not from legal but evangelical principles.

The laſt perſon I baptized was a young woman of twenty-four years old, who had, according to the rules of chriſtian experience, as great evidences of her converſion as any one I ever knew of her age; for which reaſon I reſpected her better than any of her Sex upon Earth; upon her Account I have been groſſly abuſed and miſrepreſented; but I here declare I committed do manner of Sin with her, as I ſhall anſwer to the Great God who ſhall judge the World in the laſt Day. It pleaſed God to remove her from a wicked, ſcandalous World, on the 16th of *April* laſt, in the 26th Year of her Age. She was poſſeſs'd of all the Ornaments that can adorn the Sex, both religious and moral, and died in firm Expectation

of

of eternal Happineſs, thro' the Imputation of the Righteouſneſs of *Chriſt*.

Soon after the Rebellion was over, as I was returning from the Fields in the *Eaſter* Hollidays, in Company with one *George Dugard* and *Peter Vaughan*, the former a profeſs'd *Papiſt*, and the latter little better, who directed their Diſcourſe to me, particularly *Dugard*, which turn'd chiefly upon religious Matters. *Dugard* aſſerted, the Virgin *Mary* to be the Mother of God, and the Object of Divine Worſhip, which I abſolutely denied, and ſaid, ſhe was the Mother of the Holy Child *Jeſus*, and not of the Divine Being. He then aſk'd me what I thought of the Virgin *Mary*. I frankly told him I paid her no farther Regard, than I ſhould to another common *Chriſtian* Believer. It was very unhappy for me, that I dropp'd the Word Common, for they inſtantly went home, and reported from Place to Place, I had ſaid *the Virgin Mary was a common Whore*. And lately the Biſhop of *Glouceſter* came to St. *George*'s Church *Southwark*, to confirm; as ſoon as Church was over, my Daughter in-Law came and told me ſhe had been confirm'd; I told her ſhe was not a meet Subject for Confirmation; for according to the Rubrick of the Church of *England*, none are to be confirmed 'till they can repeat by Heart, the Lord's Prayer, Creed, and Ten Commandments, which ſhe was not able to do; and if ſhe could, I ſaid I ſhould not think her fit for that Ordinance, not being regenerate. A profane Fellow, an out-Penſioner in *Chelſea College* being preſent, he afterwards combined with my other Adverſaries, to ſwear falſly againſt me. He ſwore I ſaid I would blow up

Church of St. *George*, *Southwark*, and the old Rogue the Biſhop in it, were it in my Power. *Vaughan* ſwore I ſaid *Chriſt* was an Impoſtor; on whom alone I depend for Salvation; *Joſeph Hamlin*, *Joſeph Hollomore*, and another who was a *Papiſt*, ſwore to the ſame Effect. What is more extraordinary, *Hollomore*, who was well when I received Judgment of the Court on *Friday*, *April* 27, died the *Monday* following; and the *Caravan* that carried them all to *Ryegate*, broke down with them by the Way.

My Reaſons why Judgment ſhould not be paſſed upon me were omitted in my Trial.

1. I was miſrepreſented, and was innocent of what was laid to my Charge as the Angels in Heaven, or the Child unborn. 2. I was a licenſed Preacher in this Court, and had brought a Book I lately printed, and Witneſſes to prove I had always preached Chriſt, and Salvation by him alone.

I then addreſſed myſelf to the Chairman,

Honoured Sir, I do not compare myſelf to Chriſt as to the Dignity of my Perſon, but the Innocency of my Cauſe. It is written, *If the Jews had known Chriſt to be the Son of God, they would not have crucified the Lord of Glory.* So I think, if you knew, as I do, the Proſecution was malicious, and the Witneſſes perjured, you would not paſs Judgment upon me. I am greatly obliged to you Sir, for exhorting me to repent, but were I as free from offending God in every other Reſpect, as in the Cauſe I now ſuffer for, I ſhould need no Repentance.

RICHARD PHILLIPS.

FINIS.

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